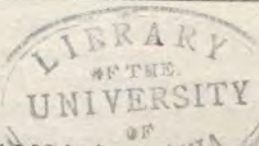


GIFT
AUG 8 1933

HAMSA

Published by **RUDHYAR**

Box 64 Brookline, Mass.



May 1933

Full Moon

Friends of the Hamsa Relationship

We have told you in the last issue of **HAMSA** the problems confronting us and the task incumbent upon us all. We have hinted at the deeper aspect of this Hamsa work; at Forces waiting for us to steady and make more concrete our togetherness in order that they may fill our collective cup of self-consecration and give us the power to establish on this new Western continent a *base of operation* for the civilizing Powers and Guides of the Race.

We do not want you, however, to misunderstand our position. Our ideal is not abstract and vague; nor does it pertain to the glamorous regions of the "occult" which have led astray so many well-meaning souls. We do believe in the existence of a realm of Energies, vitalizing and conditioning the world of appearances and material bodies. Yet we do not separate the conditioning force from the conditioned body. We believe in an integrated world and in integral living. Therefore we would not present to you anything pertaining to the "inner" realm of Energy and abstract Form, which has not a prior and more apparent manifestation in the world of common sense and of normally understandable and verifiable concepts.

We all know that civilization moves ever westward; that Europe has come to a period of decline; and the cyclic process by which an old civilization, like a September plant, transfers its life-energies to seeds, which eventually begin a new cycle of vegetation or "culture", is now being studied by many.

The Ark of Noah was full of the seed of the living. Likewise the last centuries of European culture have grown seeds which have blown across the Atlantic; good or bad, poisonous or spiritual. Moreover, just as the Crusaders of the XIth century brought back from Byzantium, Syria and Palestine the seeds of the ancient Eastern civilizations, and these seeds grew into the Gothic arts and Rosicrucianism and at last the Italian Renaissance—so the American "crusaders" (soldiers and tourists who by the millions made their pilgrimage to England, France, Germany, Italy) brought back with them the subtle energies, which are stirring in the New World the coming American "Renaissance"—spoken of often now by artists and writers.

Such is the concrete, outer aspect of the "transfer of Power" which we mentioned in our last HAMSA. It is the "signature", the proof of our work; and those who have assumed at present the direction and spiritual responsibility of the Hamsa Work have for years lived in this cultural world where the "American Renaissance" is being not only discussed but concretely made. They have contributed to it in several ways. And it is only after having fulfilled some of the tasks of this "outer" that they have come to the realization that something else was needed. That something else is Hamsa.

Those who today are toiling as pioneers of the American "Renaissance" are so engrossed with the concrete, technical, individualistic aspects of their task, that they have no time for philosophy, for breadth of vision, for spiritual self-development; save insofar as those are parts of their professional activities. They are creating slowly new forms, new techniques, new materials—whether in the arts or in any form of collective human activity. But they lack a super-personal philosophy that is vital and creative; that would coordinate all efforts and root them into a clear knowledge of universal Principles and archetypal Truths;—and of the place that these individualistic efforts occupy in the entire pageant of Human Civilization.

If we spoke so much in the past of integration and wholeness, it was because these are the basic principles on which all conscious, deliberate and spiritually progressive activities must be founded. Integration, wholeness, constitute the background of Hamsa, the necessary qualifications for truly spiritual work, especially in this era.

But the Hamsa work is more precise and more direct; more concrete also, at least in some of its aspects. It is definitely and clearly connected to this *transfer of civilization* culturally from Europe to America, and spiritually from Asia to America. It is a work the focus of which is precisely the American continent. It is building work. The Hamsa Companions should all be, in one way or another, *builders* of the new Western civilization, with its center of power in America. America, the antipode of Asia, the final stage of a process of which European civilization represents an intermediate phase.

One may build, however, in many ways; by putting stones together, or sawing wood, or making blue prints, or financing the building operations, or visualizing the pattern of the building—or in a dozen other ways. All these ways are parts of Hamsa. But Hamsa, as a group, is more particularly meant to generate, or rather focalize, the Power necessary to coordinate all the efforts of the individual masons. The latter are the creative artists, the performers, the pioneers in the fields of art, science, politics, economics. The Hamsa Companions may belong *individually* to this field of public and outer activity (it would be well if they were related to it in some way); but what is still more essential is their consecration to the "inner" tasks of the building. They need in no way be creative artists in the ordinary sense of the term; but they ought to be creative individuals.

A creative individual is one who consciously and deliberately uses the particular structure of his or her own character and destiny to release and radiate

power. He is one who makes of himself an engine to generate that type of energy which is determined by his own temperament, surroundings and inheritance—whatever those may be. No one is too lowly or too handicapped to be a creative individual. Everyone can either use what he is, or try to escape it. In the first case, we have a creative individual, in the other a passive follower (or medium) of this or that tradition or personality.

We want for Hamsa creative individuals; whether they be housewives, menial workers, farmers, or famed artists, social leaders, philosophers. We want them to use the creative forces of their own living, feeling and thinking, deliberately to visualize and energize this American Renaissance; to hold with steady concentration the vision, which pioneers reveal to them, or which they find of themselves within their own forward-looking souls; to study the laws of civilization, if their powers be of a mental order, and to formulate the results of their study; and, if theirs be a nature of feeling, to *feel with* all the creative minds who are building the Temple of the new Humanity, the Sacred City of to-morrow, toward the building of which we are deliberately working, as Hamsa.

In other words the Hamsa Work is essentially one of *spiritual sustainment*. It aims at bringing *power* and *vision* to all pioneers in all realms of civilization in the name and with the help of the great Guides of the human Race, in the name of the Supreme Builder Whom they serve. It seeks to radiate the energies, the ideas, the hidden incentives which will in time coordinate, vitalize, strengthen and sustain the concrete work of individual "civilizers"; and just as much to educate and uphold groups of men and women which will become an *expectant public* for new creative manifestations—both achievements being equally essential to the birth of this American "Renaissance".

This can be done only by steadiness of purpose, clarity of vision and selfless dedication to the Ideals of the new civilization. This means a philosophical, spiritual self-discipline. It means *operative* wholeness, a consecration to the Whole, a renunciation of the more obvious for the sake of the more subtle. It means not clinging to forms and techniques, but being rooted in the life-force, in the vast stream of creative Energy which is the Mother of all civilizations. It means concentration on the *essentials* of life and repudiation of unnecessary entanglements and social gestures; concentration upon work rather than sentimentality. It means *courage*.

The foregoing should complete our serial explanation of the goal set for Hamsa. The 13 issues of the magazine since its inception November 17, 1931, have paved the way, we hope, to a clear understanding of our purpose and ideals. The booklets and books which were published by Rudhyar prior to the publication of the magazine will open to the careful and intuitive reader vistas of the new Civilization, will reveal basic principles upon which it must needs be built. Lists of books and names of creative workers who in our estimation are blazing the trail to the future Civilization will also be given to our readers, for them to study or contact.

HAMSA will have to appear in a more modest setting until the time comes when it can be reborn as a magazine on an expanded scale, with a larger circulation, and with the cooperation of creative thinkers and artists who are actually building the new Civilization. Printed folders, like this one, will appear as often as possible presenting intimate vistas of the new civilization and developing the theme of "Operative Wholeness".

Moreover a step of great importance is being taken which is intended to bring the Hamsa work to a concrete and steady focus. Permanent, small headquarters are soon to be built to serve as the center of the work. The Hamsa bird will still fly—but it will have a nest. *No concentration of Power is possible unless there is a focal point for it, unless earth-materials are permeated with it.*

This focal point will be situated in the hills adjoining Hollywood and Los Angeles. A small piece of land has been donated most generously by friends of Hamsa, and on it will be built shortly a house which will serve as the center of the Hamsa work.

The next step to be taken will be the formation of a

Hamsa Foundation

which is designed to be the spiritually and materially sustaining center of the Hamsa Relationship.

It shall be incorporated shortly as a membership non-profit corporation for the purpose "of furthering—by all available means of education and demonstration—the development of a group of creative Individuals, who may serve as a spiritual Seed for the new Western Civilization, and may hold, in steady allegiance to its Ideals, a line of power radiating strength and light into creative groups and enterprises working toward the same goal".

It shall be empowered as such to receive gifts and bequests, which shall be administered by a board of trustees. Until the time of incorporation contributions should be sent to Dane Rudhyar in trust for the Hamsa Foundation. A strict accounting of these contributions shall be made and the use thereof recorded in books to which every member of the corporation may have access.

There will be two classes of membership, the significance of which shall be explained later on, when the time for actual incorporation has come.

Thus the Hamsa Work is entering a phase of consolidation and stabilization. The time is propitious. A reorganization of the American commonwealth is in progress under the vigorous leadership of Roosevelt to whom we all should send daily the strength of our concentration. Hard struggles are still ahead of us all; many battles against the forces of inertia, greed or stupidity, to be won. The struggle involves the whole world; and thus it involves us also. The last year and a half has been a time of great tests of endurance, steadiness and strength. But we are forging ahead, and we want you all, friends, to go on with us and with the world.

Give us your hands, as Companions. We need it. We need your courage to strengthen our determination. Your love to increase our faith. It is a great light. But it is worth doing, worth living, and if need be, dying for it. Only, be with us,—in your thoughts, in your feelings, in the joy of your brightest days. Share with us, who fain would share with you all the most beautiful jewels of our inner lives, the clearest visions of our long vigils. Have faith with us—above all. For faith alone is power of sustainment.

Faith made the Crusades. Faith built cathedrals and universities and all the glories that are Man's treasure. Faith is building Hamsa, as Faith built America, as Faith will build the grandeur of the "American Renaissance".

D. - M. Rudhyar

A Philosophy of Operative Wholeness

SEERS, CREATORS, ADEPTS

In a letter purported to have been written by a great Oriental Adept and published in the "Mahatmas Letters to A. P. Sinnett" it is said that the spiritual vanguard of mankind (the so-called "Fifth-Rounders") is constituted by three classes of human beings: (1) the natural born Seers—(2) the great Geniuses in art, philosophy, politics, science, etc.—(3) the great Adepts of all countries.

This classification is most significant and should be studied carefully for it reveals definite lines of progression and fulfillment, and can become the basis for a deeper understanding of the agencies through which the Divine Being, in whose cosmic Body we live and have our being, works in ways comprehensible to our mental understanding.

The first category is one that can easily be misunderstood, for the true Seers are rare to find, but their shadows and imitators are but too frequently venerated or worshipped in their stead. The born Seer is a human being, man or woman, who manifests, often from childhood, the gift of true spiritual perception. His consciousness is ever reaching upward to the Light, in which his true nature is already established. The garments of earth-nature, race-emotions and race-traditions may weigh heavily upon his awakened and integrated Soul. Hard may be his struggle in burning up in the fire of utter devotion to the Supreme the substance of his natural bodies. Yet, sooner or later, he emerges into the Light. He reaches illumination, liberation;—and thereafter positively manifests to men that which he has "seen".

The true Seer should be distinguished from the devotional mystic. The latter aspires toward the Light, struggles with passion toward it, and when he reaches up to the glory of God, usually loses himself in it emotionally, rapturously. He longs for solitude, be it that of a jungle, mountain or convent. He is completely absorbed in his visions. On the contrary, the Seer is never lost in what he "sees"; because he has built a *soul-engine* through which he can radiate to men the Light in which he is rooted permanently and which flows through him periodically.

It is true that the Seer's experiences are "mystical", but his relation to these experiences is very different from that which the devotional, emotional mystic holds toward his. The Seer is an agent of the Supreme; he is an instrumentality of the Light that everlastingly irradiates all limited things, pervades all individual formations with the vivifying glow, the Light-blood of the Mother's love. He releases these energies of love, positively, practically—through various types of social activities, through beneficence, through utterances which convey to men, difficult as this may be, his "vistas" of the Light perpetually moving as the living energizing substance of all manifestation.

The creative Genius—in whatever field of human activity he or she may manifest—is essentially a builder of forms. He embodies, organizes, reveals patterns of behavior, incarnates in his person an ideal, a truth, a new human type. He is a mould, a matrix. Millions will pattern their lives, feelings and thoughts after the models he projects. He is first and foremost Mind. He integrates old and new, building vehicles of action, of thought and feeling.

As such he deals with the Particular rather than the Universal, with the power of formation rather than with the energy of the Light which fills equally all realms of Space. The Energy with which he animates his creations is *formed Energy*, conditioned by the purpose of a particular Work. He is a Worker; but one who works from the archetypal Mind downward into substance—while the Seer moves upward, draws upward, burns upward. He is Seed:—the Seer is Flower and Fruit, apex of the living urge that ever draws earthly substance sun-ward, one-ward.

At death, the creative Genius becomes actually an "Institution". He becomes his Work; just as the Seed becomes the new plant. The Seer is the Mother-force from whom the creative Son-seed draws power—and the life that is Light.

The Adept is the perfect Actor—the master of action: action which is constant, unceasing, rhythmic, steady, undisturbed by the oscillation of ebb and flow, selfless, unattached, and free from karma, i.e. from bondage to consequences. If space, time and motion constitute the metaphysical trinity of cosmic Principles—then the Adept deals with motion, while the Seer is established in space, and the creator fulfills time.

Motion is eternal. Action is unceasing. As Krishna says in the Bhagavat Gita: "There is nothing in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. If I were not indefatigable in action . . . all creatures would perish".

In this eternal action lies the supreme mystery of Life. Action is the very core of living; and so the true Adept is a master of living. And it is this power of perfect action which brings everything to fulfillment; which crowns the achievements of a Creator and the sublime illuminations of a Seer. For without perfect action, the Creator falls into emotional disturbances and selfish pride; while the Seer loses himself into false nirvanas, or misuses the energies that flow from his spiritual realizations.

The ordinary creative artist, even the great genius, receives flashes of "inspiration" and is blessed by periodical inflows of creative power. But to such high moments succeed, by reaction, periods of emotional strain. The power from above is caught up in the vortices of his own inner body, and sets them whirling at an abnormal pace. The work finished, the whirling still persists for a while, and generates emotional over-fulness. Sexual and emotional excesses often are indulged in, which are followed by despondency and gloom.

A similar type of reaction takes place in the Seer, who becomes personally involved in his "visions", who may shrink back from action because of hypersensitiveness to human contacts, or misuse the energy released for self-gratification or self-deification. In both cases what is lacking is a mastery of action, a control of the "motion" induced in the psycho-mental organism by either inspiration or illumination.

All life-energies are dual. Ebb and flow, action and reaction, exaltation and depression—such is the law. The Adept is he who is free from this dualism because he can use both action and reaction to further the one purpose to which his life is utterly dedicated. If this purpose be selfish, the adept is one in evil; if it be altruistic and compassionate, the adept is a master of Light.

The perfect Man is he in whom illumination, inspiration and action are fulfilled in each other.

Rudhyar

ANNUNCIATION

*When Love shall come that is total
I shall sit at the door of my self
and bid the god come and bless the house.
I shall not look beyond the halo
that his presence may throw over the threshold.
I shall not wonder about the house
nor recount hours that have fled by.
I shall stare, perhaps with strange sadness,
at trees that have grown so straight from the earth,
trees that tremble with light
as my eyes with diffused tears.
I shall bow my head, heavy
with the emotion of beauty,
and may smile perhaps lest one misunderstands.*

*When Love shall come that is total
I shall arise from all my thresholds.
I shall break all remembrances
into fire-wood to illumine the fields.
I shall breathe in light flowing earthward,
that I may become a thing of its realm,
that it may chant the song of my silence.
And I shall lie, bare upon the earth,
begging her welcome me as she welcomes the sun.*

D. R.

On Deeds and Works

Deeds and works must be performed as you tread the path, wherever you shall find in you the power and ability to act and to work.

Once you will have become united, within yourself, with your God, all your life will become only action and work;—even you yourself will become only action and work.

“God” is a living fire.

In Him all is consumed that, through inaction, decays and congeals.

The will of the Spirit can not “take birth” within you as your God, if you are not as active as if your God had already become one with you.

Your God will be a god of power and daring, and not a daemon with impotent wishes and wasting anxieties.

May your love always find deeds and works to perform, for so does the spirit in all eternity enact itself in a ceaseless performance of works.

How could you hope to become one with your God, so long as your love should diverge from his?

You can only attain to yourself *in your God*, when you are ready to unite yourself *in action* with your God; for—the living God is not a God of dreamers and visionaries.

Only in *awakened* souls can be ‘beget’ himself.

His light is much too bright for twilight souls ever to endure.

Integrate then the forces of your soul toward the performance of exalted deeds!

Accomplish whatever you can accomplish here on this earth, and attend to all works possible to you.

Thus, one day, freed from fear, you will be able to meet within you your God—your *living* God.

You would not be in life, were “Life” not operating in you as “activity” of the Spirit.

“Eternal” is your life, only because all activities of the eternal Spirit partake of its eternity.

Temporal however you are, as a temporal manifestation of this earthly realm. Wherefore it is your earth-duty to perform, while here, the temporal works of the temporal,—just as, in the eternal, you yourself are acted upon by the eternal for all eternity.

Only through the constant performance of works can you pass the test, and through action you must have prepared yourself, according to the dictates of your highest inner guidance, ere your God can give birth to Himself within you.

BO YIN RA

“The Book of the Living God”